The

# Non-Subscribing Presbyterian

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**N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.**

## "Outlook and Insight."

We have been told again and again in recent times that the outlook is dark. Wherever we turn there is much to confirm the fact. In commerce and industry thousands of people are feeling the pinch of bad trade. Unemployment is on the increase, and unless widespread relief is possible, masses of people will experience acute distress and destitution If we extend our survey, the same is true of national and international affairs.

The teaching of history surely points the true way of escape. It also tells of times overcast, of social facts gloomy and menacing, of national ills dark and oppressive. Yet whenever conditions have seemed worst, mankind has found relief. Remedy for outward ills, however heavy and numerous, has been found when men have looked within themselves, and drawn freely upon the rich resources of human thought and will and endeavour. The dark outlook has called for, and helped to create, a deeper insight into human life, its needs and its aids. Is not man the master of circumstances? Has he not within himself, divinely implanted and fostered, the germ of all good, the seed of all amendment? The outlook alone appalls, but when true insight comes, already the dark prospect is touched with the dawning light of a better day. Such have been the reflections of the wise and the good as they perceived and pondered over the vicissitudes of man's life. Listen to a strong believer and writer, Walt. Whitman: "What do you think is the grandeur of storms and dismemberments, and the deadliest battles and wrecks, and the wildest fury of the elements and the power of the sea, and the motion of nature, and of the throes of human desires, and dignity, and hate, and love? It is that something in the soul which says, 'Rage on, whirl on, I tread master here and everywhere, master of the spasms of the sky and of the shatter of the sea, master of nature and passion and death, and of all terror and all pain.'"

Insight into the power and capacity of the human soul, the conviction that the ills human wrong has created, can and must yield to the sense and power of right, the perception of the human spirit that bad times without are but stronger calls upon the divinely-bestowed resources within—it is along that line that we hope for much-needed improvement. In the great crises of human fate, men and women have refused to be intimidated by outward fact however fearsome and formidable. They have accepted its challenge, done battle with its difficulties, and by their courage and strenuous endeavour, gained foothold for further progress. The same attitude to-day will, we are convinced, rob the dark outlook of its terrors and usher in that light of hope which will shine more and more unto the perfect day.

## Notes of the Month.

We would again express our satisfaction in learning of an increased demand for the Magazine. In consequence, a larger number of copies will be available for our readers this month, and there will be no difficulty in meeting further demands should these be forthcoming. We are also glad to learn that our York Street Congregation has decided to localise the Magazine. This is not only a help to the Magazine, but, we hope and believe, will prove a help locally. Other congregations might also take into consideration the possibility of retaining the last page for purely local purposes, thus obtaining the advantages of a monthly calendar of congregational events at a slightly increased cost. At present, with the addition of York Street, three congregations will have that advantage. The number might easily be increased.

* *

To our regret it was necessary to hold over some church reports last month as our space was quite full. This was not because, as some readers seemed to suppose, of reduced space available for literary matter, owing to the introduction of more advertisements. The latter were printed on additional pages which were not numbered, while the basis of the magazine devoted to ordinary matter contained sixteen numbered pages as heretofore. On this occasion we find it necessary to have fresh pages, two of them containing new advertisements and two being available this month for literary matter. Next month, however, we hope to secure advertisements for all the additional pages. If our readers can help us in this matter we shall be grateful.

* *

The Belfast Domestic Mission is to hold its Annual Services and Meeting on March 6th and 7th, respectively. The special preacher and speaker thereat will be the Rev. H. Bodell Smith, whose picture we have pleasure in presenting to our readers. Mr. Smith is the uncle of the Domestic Missionary (Mr. J. Harold Smith), and has done excellent work in several of our English Churches.

Rev. H. Bodell Smith.

He has also found time to edit "The Unitarian Monthly," which for many years has done capital propaganda work for Unitarianism. In accordance with custom Mr. Smith will preach in the morning of March 6th in the First Church and in the evening at All Souls. He will also speak at the Annual Meeting in the Central Hall on the evening of March 7th.

* *

Annual Subscriptions for the Orphan Society should be paid in this month before the 31st, if they are to be in time for this year's accounts. Mr. William M'Robert, who is now the Hon. Treasurer in succession to the late Mr. A. Kennedy Stewart, will be glad to receive all subscriptions addressed to him at the Ulster Bank, Waring Street, Belfast. The list of subscribers should be sent to the Secretary, the Rev. Alfred Turner, Templepatrick.

* *

Last month it was stated that the Annual Service of the Student Christian Movement would be held in the Assembly Hall, on February 27th, at 3-30. Owing to the intolerant action of the Assembly Hall Committee, who later upset the arrangement made with their Secretary, a new venue had to be found in the Ulster Minor Hall. The preacher will be the Rev. H. J. Rossington, as originally announced.

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### Birth and Baptism.

Dickson.—Marguerite Etta, daughter of Samuel Creighton Dickson and Jemima (Savage), 17 Sinclair Street, Ballyhackamore, Belfast; born September 18th, 1920; baptized February 9th, 1921, by Rev. Alex. O. Ashworth.

## The Laymen's League.

I have been having some correspondence with one of our ministers about an article by "Sadie" on "Increasing Church Incomes," which recently appeared in these pages. In the course of one of his letters my correspondent writes:—"In 1919 we had 2,570 Stipend payers. There was paid in Stipends £2503 8s. 0d., i.e., 19/6 yearly or 4½d. per week per Stipend payer. Sunday Collections £767 6s. 1d., or 1 5/13th d. per Stipend payer per week for the upkeep, etc., etc., of the church. The "other collections" I have not touched as they come from many sources, outside as well as inside.

"The financial salvation of our church depends on each congregation adopting the Envelope System. We are **net** progressive, but follow most reluctantly after about 50 years what other churches have found useful. I believe the church is where she is to-day owing to the fact that no layman or body of laymen seems to take sufficient interest in the church to induce him or them to plan for a general resurrection. The church is either worthy of intelligent and energetic support, or it is not. If worthy, its members should be ashamed to see the position it is dropping (or has already dropped) into, by their lack of energy and poor indifference. If not worthy, why allow it to exist at all.? Blow it up at once and not give it a lingering and painful death! It is sheer folly to say we are insignificant because we are looked down upon by orthodoxy. Let the laity put the same business ability into its organisation as the laity of other denominations, and ere long it would command the admiration and respect of the whole community. But so long as it is considered that anything is good enough for a church, the public outside must come to the conclusion that our idea of what is due to God does not amount to much; and as long as it is considered that men with a little education are of less value than those with none, it is not conducive to success.

"As for ourselves, the clergy,' Shake off dull sloth'! Get rid of the idea that we exist for Sunday and for Sunday alone; that the week is to be taken up preparing some nice little essay. We are not born essayists, preachers or orators and cannot gather people in thousands to listen to what we consider the honeyed words falling from our lips; but we can all know our people thoroughly; make ourselves useful to them; get to know their difficulties and trials, and speak about these things on Sundays and try to show them how to 'hitch the waggon to a star.' I have had a long and varied experience and the churches I have found to be real live, crowded churches were not those of men of great pulpit ability. I recall men—humble men—men who were just able to get a degree—but who got to know their people and on Sundays talked—yes! just talked—to them about everyday life. You may, perhaps, not quite agree with me on these points, but let me give you an example. —— came to the Harvest Services here and at each service he preached in such a way that a child could understand; he warmed all hearts and everyone felt that it was good to live. Of course, it was really his great ability enabled him to do it, and it was the great vision of the great man that inspired him. You may say this is no example, but all of us could at any rate try to copy the simplicity of the man; if we did, I believe our churches would be better attended."

These are remarkable words and it is hoped that at any rate the laymen—or at least those of us who contemplate banding ourselves into a League—will take them seriously to heart. Equally apt are the following sentences from the "Christian Life":—

"As a denomination we no doubt have many sins. We may mention two. One is that we enthusiastically plan great things at meetings and forget all about them when we return to our individual centres. The other is that we undervalue our powers to do big things. We do not raise large sums partly because we do not believe in our power so to do. We do not plant big churches in populous districts, partly because we do not have faith that we can do it. The fault is not in our stars that we continue small, but in ourselves

that we do not attempt great things. It is a saying of Jesus that to him that asketh it shall be given, and to him that knocketh it shall be opened. Our opportunity is to attempt new things in the belief that we can do them. Yet we shall never get results unless we go out to seek such. We shall never prosper unless we ourselves believe in ourselves."

With all my heart I wish the Laymen's League every possible success; such an organisation is badly needed; but if it is not to be carried on with vigour, it were far better to "kill him in the shell" than add yet another half-animate society to those already extant.

We, laity, complain that in all our church courts and societies the ministers "rule the roost," and that it is because of their interference that the church does not flourish. "Give us the chance!" we say. "Do not let the ministers always insist on running everything, and the Millenium in church affairs will soon arrive!"

Now, here we have a opportunity for showing what we can do in church matters without any ministerial leading strings. The ministers are to be excluded from the Laymen's League, thank goodness. Are we going to prove that we can make good—without them?

EUSTACE GORDON.

### HONOUR.

It is a form of honour not to steal,
To stand above the telling of a lie;
Yet men like that may live and breathe and feel,
And leave the world no better when they die.

It is a kind of honour not to shirk
Just obligations nor a promise break;
To pay for living with a sum of work,
And of a foe no mean advantage take.

Yet that is honour easiest to wear,
The kind that cowards readily put on;
An honour, that to see is passing fair,
Yet leaves no real impression when it's gone.

The sort of honour that the world now needs
Is honour that's intolerant of wrong.
That is alive and ready with its deeds,
That fights for justice though its foes be strong.

—"DETROIT FREE PRESS."

## The History of Non-Subscribing Presbyterianism.

[An Address delivered by Dr. John Campbell in the York Street Church, on Nov. 16th.]

### III.—THE STRUGGLE.

From the records of the General Synod of Ulster, 1725, we find it was proposed "that a new Presbytery be erected at Antrim, to consist of the following ministers:—

1. Mr. Michael Bruce.
2. ,, Kirkpatrick.
3. ,, Haliday.
4. ,, John Mairs.
5. ,, Harper.
6. ,, Abernethy.
7. ,, Thomas Wilson.
8. ,, Clugston.
9. ,, Henderson.
10. ,, Thomas Shaw.
11. ,, William Taylor, junr.
12. ,, John Orr, of Comber, if he please.
13. ,, John Elder.
14. ,, Patrick Simson."

The last two were left at liberty to join the new Presbytery or continue where they were.

In the next year, 1726, the vote was taken which excluded the Non-Subscribers from the General Synod of Ulster, and the following dissented:—

1. Mr. Kirkpatrick.
2. ,, Abernethy.
3. ,, Haliday.
4. ,, Henderson.
5. ,, Thomas Maclaine.
6. ,, Donaldson.
7. ,, Simpson.
8. ,, Thomas Wilson.
9. ,, Williamson.
10. ,, Michael Bruce.
11. ,, Cobham.
12. ,, Patrick Bruce.
13. ,, Joseph Cornwall.
14. ,, Algio.
15. ,, Victor Ferguson.
16. ,, Mayers.
17. ,, Andrew Ferguson.

These were apparently all ministers, and the following elders:—

1. Mr. Getty.
2. Captain M'Neal.
3. Mr. Sturgion.
4. ,, Joseph Hill.
5. ,, William Byars.

In the absence of other information, we may assume that these were the members of the old Non-Subscribing Presbytery of Antrim, being seventeen ministers and five elders.

The spirit of the old Scottish Confession got a hard knock in 1726, but it was not yet killed.

The General Synod of Ulster had become a Subscribing body, by a majority vote which compelled all ministers to sign the Westminster Confession of Faith or be excluded from the Synod, as the Antrim Presbytery was. Within the ranks of the very men who had voted in favour of Subscription, many fell away from their publicly expressed convictions, and, in 1734, it became necessary for the Synod to form new rules to "prevent the formula of subscription being expressed in ambiguous terms." Thus the spirit of Knox's old Confession still survived in spite of all attempts to stifle it. In 1748 there were several formulas of subscription in use; in other words, the Westminster Confession had been laid aside. Until 1780 there was no renewed attempt to enforce subscription, and the General Synod had virtually reverted to its original Non-Subscribing position. Indeed in 1781 "it was publicly announced that subscription was not required from candidates for licence." and in 1782 the Presbytery of Killyleagh went so far in its antagonism to Calvinism as to pass resolutions that the doctrine of imputed sin was "blasphemous." There now appeared good reason to hope that the Irish Presbyterians would throw aside for good the teaching of Calvin and concentrate their attention on the teaching of Jesus. This hope was soon dispelled by the influence of politics. The severe disabilities under which Roman Catholics and Presbyterians and other dissenters from the Established Church of Ireland laboured led to a political upheaval, which culminated in the Rebellion of 1798. Some of the Ulster Presbyterians took an active part in this rebellion, and many, if not most, of them sympathised with it, and would have avowed their sympathies if the Rebellion had succeeded. When it was put down, all those who were suspected of having been in favour of it were very unpopular. Many of the Presbyterians were anxious to be regarded as on the popular side, and Dr. Cooke became their spokesman. He was a powerful advocate of the principles of the Landlord-Tory party and their Orange adherents, and a strong opponent of emancipation of the Catholics and the programme of the Whig or Liberal political party. By political means Dr. Cooke thus got a large and increasing following among his co-religionists, and it became his policy to bring the Irish Presbyterian Church as nearly as possible into line with the established Church of Ireland. With this end in view, he endeavoured to make subscription to the Westminster Confession compulsory. His opportunity arose in 1821, when Mr. Bruce, an Arian or New Light, was elected a professor in the old Belfast College. Dr. Cooke objected to Mr. Bruce, and his party in the Synod supported him in his objections, and a violent clamour arose in the Synod and widened the breach between the Arian-Whig party and the Calvinistic-Tory party. The latter succeeded, after a bitter controversy, in getting Subscription of the Westminster Confession made compulsory in the Synod in 1829. Dr. Cooke's success was twofold. I.—It committed the Presbyterian Church to a definite Calvinistic faith and so brought it into line with the Established Church of Ireland. Both the Church of Ireland and the Irish Presbyterian Church from 1829 until now have been organised on the same principle in that they both have a fixed Calvinistic theology and both require all their ministers to subscribe, or in other words, sign a declaration that they believe the statements set forth in the Calvinistic theological system. The two great Churches were thus brought into line and approximated to one another in their ecclesiastical position. II.—His success was also a political victory. The Church of Ireland was the stronghold of the Tory party, and the Presbyterian Church became, under

Cooke's influence, her political handmaid.

Cooke did not win without great opposition. His chief opponents drew up a Remonstrance against the scheme which had been carried, and from this fact came to be called the "Remonstrants." They contended that the Bible was the only rule of Faith and Duty, and objected to what they called creeds and confessions of men being imposed upon them, regarding such as relics of Popery. They desired freedom from Creed in order that they might devote themselves to the teaching of Jesus. Between the supporters of Cooke on the one hand and the Remonstrants on the other were a large number of neutrals who waited to see which side would win, and then threw in their lot with Cooke and the majority.

Seventeen Remonstrant ministers were thus excluded from the Synod of Ulster and founded the Remonstrant Synod, which held its first meeting on May 25th, 1830. The ministers were:

James Mitchell, Newry.
James Davis, Banbridge.
James Lunn, Carlingford.
Arthur Neilson, Kilmore.
Samuel Arnold, Narrowwater.
Samuel Craig Nelson, Dromore.
John Watson, Greyabbey.
John Mulligan, Moira.
Henry Montgomery, Dunmurry.
Fletcher Blakely, Moneyrea.
Thomas Alexander, Cairncastle.
Robert Campbell, Templepatrick.
Nathaniel Alexander, Crumlin.
William Glendy, Ballycarry.

Sixteen elders were also present at the first meeting of the Remonstrant Synod.

The Presbyterians of Ulster were thus divided in 1830 into three bodies, namely:

I.—The Synod of Ulster and the Covenanters and Seceders, which all accepted the theological tenets of John Calvin, and were "Subscribers."

II.—The Non-Subscribing Presbytery of Antrim, which had been excluded from the Synod in 1726, and

III.—The Remonstrant Synod which had just been driven out.

The Presbytery of Antrim and the Remonstrant Synod had both the same views and aims in the main, being both Non-Subscribing bodies.

In 1835 the Presbytery of Antrim and the Remonstrant Synod joined together to form the Association of Non-Subscribing Presbyterians, and in 1910 re-organisation took place, and the present Non-Subscribing Presbyterian Church of Ireland was constituted. This Church is now the only organisation in Ireland which takes a definite stand that the teaching of Jesus is the supreme matter in Christianity. It gained its freedom by great struggles and great sacrifices, but it needed freedom in order to devote itself untrammelled to the teaching of Jesus. In it is enshrined the spirit of Christ and his religion. Moreover, it also perpetuates the Spirit of the Protestant Reformation as started by Martin Luther, and it remains true to the spirit of Knox's old Scottish Confession, under the influence of which its older congregations had their beginning.

## THEIR FIRST APPEARANCE.

Envelopes were first used in 1839.
Anæsthesia was discovered in 1844.
The first steel pen was made in 1830.
The first air pump was made in 1654.
The first lucifer match was made in 1798.
The first steamboat, 1807.
The first iron steamship, 1830.
The first balloon ascent was made in 1798.
The first steel plate was discovered, 1840.
The entire Hebrew Bible was printed in 1488.
The first telescope was used in England, 1608.
The first watches were made in Nuremberg, 1477.
The first almanac printed by George Von Furbach, 1460.
The first newspaper advertisement appeared 1652.
Christianity was introduced into Japan in 1549.
Coaches were first used in England, 1569.

## Young Peoples' Page.

### "The Greatest Thing in the World."

There is a beautiful legend told of a great and good man who by his life and teaching made for himself outstanding fame and founded for men a new religion. The latter is known as Buddhism because its founder was thought of as Buddha, the Enlightened One. According to the legend he set out one day to do an act of kindness—such an act as he had often taught his disciples to do if they were really religious. As he was walking along there suddenly blocked his way a terrible looking monster, in form a little like a huge misshapen man. When he spoke words that could be understood, their sense was this:—"Now I have got you, Buddha; I will teach you that hate is greater than love." And calling him all kinds of names, the monster declared that he would murder Buddha.

Strange to say, the latter was not the least terrified by the monster's threats. Looking straight into the savage face, he smiled, and said:—"Poor friend, even thee I love." And then a wonderful thing happened. All the ugliness and horror which had appeared in the monster's face began to pass away, and as Buddha gave further expression to his love for him, the figure of the beast grew smaller and smaller and at last changed into the form of a beautiful white dove that spread its wings in blessing above the head of the saint.

The greatness of love is two-fold: First, it is akin to the character of God. Second, it is more attractive to men, and therefore they at their best will give it first place. Let us think more particularly of the second reason—love's attraction for men. Do they not demand, as an essential part of human greatness, a readiness to love and serve? It is a hundred years ago that a famous emperor died who received the title of great—Napoleon I. Living in Vienna at the time was another man of whom Napoleon had never heard. This was a now world-famous musician, Beethoven by name. If we ask ourselves why there are elements of greatness in the musician which did not appear in Napoleon, the answer is not that music which gives pleasure to thousands is greater than military ambition which destroys thousands of lives. That is true, but not all the truth. It is really because of Beethoven's capacity for unselfish kindness and love, beautifully brought out in the following incident:—"One moonlight winter night the musician and a friend were going down a poor city street when they heard the sound of a wheezy, broken-down piano. 'Listen,' said Beethoven, 'someone is playing my Sonata in F minor.' The sound came from a little, mean dwelling, and the two friends, looking through a chink in the shutter, saw a brother and a sister, the brother mending shoes and the girl seated at a piano, playing from memory. Suddenly she broke down and burst out crying, 'It is so beautiful, I cannot do it justice,' and then they saw that she was blind.

"'Let us go in,' said Beethoven. So they went in, and the great man said, 'I am a musician, let me play for you.' He sat down at the poor, worn-out instrument, and played in such a way that the old piano sounded like a choir of angels, and brother and sister were silent with wonder and rapture.

"Suddenly the flame of the single candle flickered and went out. Beethoven paused, and his friend threw open the shutter to let in the moonlight. Then it seemed that the spell was broken, for Beethoven could not go on. At last the blind girl said, 'Wonderful man, who are you?' For answer, he struck the first bars of the Sonata she had been playing, and in a moment she cried, 'Then you are Beethoven,' covering his hand with tears and kisses.

"He rose to go, but she held him back saying, 'Play to us once more—only once more.'

"He suffered himself to be led back to the instrument. The moon shone brightly through the window and lit up his glorious, rugged head. 'I will play something to the moonlight,' said he. Then his hands dropped on the keys, and he began playing that infinitely lovely movement which now opens the Moonlight Sonata."

# The Old Presbyterian Church, Templepatrick.

## Unveiling of War Memorial.

At a special service held in the above Church on Sunday afternoon, the 16th inst., a mural tablet containing a list of those members of the Congregation who fell in the Great War, and of those who served, was unveiled. The service commenced at 4 o'clock when every available seat was occupied.

Rev. Eustace Thompson, of Cairnctatle, who served under the auspices of the Y.M.C.A. with the British Expeditionary Force, conducted the service and preached acceptably an interesting and appropriate sermon based on Judges v. 9: "My heart is towards the Governors of Israel, that offered themselves willingly among the people. Bless ye the Lord." The first lesson was read by the Rev. G. V. Crook, of Antrim, and the second by the Rev S. E. Bowen, of Crumlin, who had also served with the Y.M.C.A., B.E.F. Mr. Thompson, in the course of his sermon, made reference in the first place to the great subject implied in his text, then told the marvellous story of the marshalling of the millions, and, passing on to the War Zone, gave a graphic description of the terrible hardships borne by the men, but invariably borne with cheerfulness and in the best spirit of comradeship. It was well to hold in reverent memory those who had made the great sacrifice, but we must not forget the living nor their claim to an opportunity to fit themselves again into normal conditions of life. Mr. Thompson brought an impressive discourse to a close by urging that the imperative need of to-day was that all should cultivate a spirit of Truth and Sincerity, not only in practice but in thought also, for he believed that Truth and Sincerity in thought would bring us more speedily to that betterment of life for which our brave men had fought and which we all longed to realise.

Lieutenant Hugh N. Turner of the Duke of Wellington's Regiment, read the following:—

To the memory of those who fell in the Great War, 1914-1918:

James Harper, 12th Bn. R.I.R., killed in action, Thiepval, 1st July, 1916.

Joseph Harper, 18th Bn. R.I.R., killed in action, 1st July, 1916.

Robert M'Clay, 18th Bn. R.I.R., killed in action, St. Quentin, 21st March, 1918.

Samuel M'Clinton, 1st Bn. Irish Guards, died of wounded, 1st battle of Ypres, 1st November, 1914.

Edward Reid, M.M., Sergeant 9th Bn. R.I.R., killed in action Messines, 1917.

To the foregoing names he added the numes of Robert Campbell, F.R.C.S. of the Military Hospital, Belfast.

James Parker, of the U.S. Army; and

Samuel Boyd, R.A.M.C., who had since passed away, and then called upon the congregation to stand whilst the Dead March was played.

Rev. S. E. Bowen then read the following list:—To the honour of those members who served in the Great War, 1914-1918.

Matthew P. Barnett, 9th Bn. Cana: disn O.E.F.

Samuel Boyd, R.A.M.C.

John Campbell, S.D., surgeon, No. 5 B.R.C. Hospital, Wimereux, 1916.

Robert Campbell, M.B., surgeon, U.V.F. Military Hospital, Belfast.

Henry Gault, M.G.C., wounded, Ypres, 14th Oct., 1918.

George P. M'Caig, 2nd Bn. R.I.F.

Mentoined in despatches:—

John Harris M'Clinton, R.I..,

Joseph M'Clinton, 2nd Life Guards.

William A. M'Clinton, 6th Dragoon Guards.

James Parker, U.S.

Gregory Reid, M.S.M. Sergt., R.E.

Margaret C. Reid, Queen Alexandra's Imp. Nursing Service, Malta, 1917-18.

George Rickerby, M.M., Sergt., Irish Guards, wounded once Somme, twice Passchendaele.

Rev. Alfred Turner, Y.M.C.A. (B.E.F.)

Alfred C. Turner, Cadet.

Hugh N. Turner, Lieut. Duke of Wellington's Regt., wounded Ypres, 9th October, 1917.

John Williamson, Staff Sergt. Major, Victorian Tropical Unit Australian Forces.

John Young, 12th Bn. R.I.R., wounded Ypres, 16th Aiug., 1917.

Samuel Young, 12th Bn. R.I.R., gassed 1st July, 1917.

And to the memory of :—

Joseph A. Parker, Imperial Yeomonry, wounded Lindley in Boer War ; died Deelfontein, South Africa, 31st December, 1900.

Mr. William Gault, the oldest member of the Session, unveiled the Tablet, and said :—I unveil tyis tablet to the Glory of God, to the memory of those who fell and to the honour of those who served. We are proud to have their names inscribed on the walls of our Meeting House. We cannot do too much for them. May it please God to make us worthy of their great sacrifice, remembering, as we do, that those who died, died in the cause o ftruth, justice and righteousness.

Rev. E. Thompson, after a brief address, offered the Dedicatory Prayer.

Mrs. James Moore, of Belfast, sang "Come unto Me" (Gounod), and a most mipressive ceremony was brought to a close with hymn and benediction.

## Obituary

REV. HENRY A. M'GOWAN.

Many people learned with regret of the breakdown which necessitated Mr. M'Gowan's removal to the hospital, Lisburn Road. He was a kind-hearted, friendly man who was well-known in our town and country churches, and his familiar figure will be greatly missed. His death occurred in the above institution on January 26th. It is many years since he had a settled ministerial post, but he was ever ready to address young people in our Sunday Schools, having a great liking for children. Thus he did many an act of kindness which won for him a place in their affections. His funeral on January 28th was at Moneyrea, the service at the graveside being conducted by the Rev. A. Whitford, in the presence of many who had known Mr. M'Gowan for long years and could recall his father's and his own residence at Ravara.

## Lesson Notes

[In accordance with the Scheme for 1921, prepared by the Sunday School Committee of the N.S.P.C I.]

March 6. THE FRIEND OF SINNERS. Read Mark ii. 1-17. Key Text, Mark ii. 17.

1. *Healing the paralytic.* The trouble was that,as soon as the people discovered Jesus' healing power, they overwhelmed him with the work of curing their bodies rather than their souls. Too many of us are like that. We are always thinking about our bodies. We pay more regard to the presents and prizes we get than to getting a pure and grateful heart. Jesus, therefore, as we said in the last lesson, was compelled sometimes to avoid healing so as to have more time for teaching—for it was this that would make men fit for the kingdom of heaven. It was because of his fame as a healer that the house at Capernaum was filled to overflowing. Hence the friends of the paralytic (palsy = paralysis) had to uncover the flat roof and let the sufferer down at the feet of our Lord. Their determination proved their faith, and Jesus commended them and healed the man. Note, we prove our faith in what is good by letting no difficulties stand in our way. For *elder scholars.*—It is worth while noticing that Jesus seems always to have asked for faith before he healed. In one case it is said that he *could* not heal them because they lacked faith.

*Forgiving sins.* Jesus astounded the scribes by saying to the man : "Thy sins are forgiven thee." But in those days men believed that all illness was the result of sin, as indeed it is, although it may not be the sin of the sufferer himself. Therefore, to heal and to forgive sins was one and the same thing. In verse 10 Jesus states the glorious principle, that it is in the power of men to forgive. We become Godlike by forgiving as we expect God to forgive. For *elder scholars.*—The title "Son of man" is difficult to explain, but in this verse it seems definitely to mean "mankind in general."

*The friend of publicans and sinners.* The righteous Pharisees were shocked

because Jesus was friendly with publicans and sinners. "Publicans" means "tax collectors," and they were hated by the Jews because they did the work of their Roman masters. "Sinners" does not only mean those we call the bad people; it means also those who did not happen, so to speak, to go to the same church as the Pharisees. Jesus, however, put the "righteous" Pharisees to shame by the simple statement that the spiritually healthy (the good folk) do not need preaching, but only the spiritually sick (the sinners). His business was to heal the sick, that is, reform the sinners. If the Pharisees were really good, they did not need him. But their selfish objection to the sick being healed showed that they were as bad as any sinners. Herein is a lesson for us. If we are good we shall do our best to help and comfort those who are unfortunate and sinful. If we refuse to do that we are not good.

MARCH 13. THE LORD OF THE SABBATH. Read Mark ii. 18-28. Key text, Mark iii. 4.

*Fasting.* The chief purpose of fasting is to withdraw our thoughts from such earthly things as food and drink, so that we may think of heavenly things. All good Jews had to fast once a year on the great Day of Atonement, but the Pharisees, and also John's disciples, in their anxiety to keep the body in check, multiplied the number of fast days. Some were fasting on the 2nd and 5th day of each week. All Roman Catholics, and some Protestants, observe frequent fast days. Jesus and his disciples did not fast, not because Jesus said it was wrong—he never condemns fasting—but because there was such a heavenly spirit amongst him and his disciples that they had no need to fast. If, however, we are not full of this heavenly spirit, then fasting is helpful. *True* Christians, however, should always be filled with heavenly spirit, and therefore fasting can play no part in *genuine* Christianity. That is the meaning of verses 21 and 22. It is no use mixing up old and new things. Christianity is a new dispensation. But are we all *true* Christians?

*The Sabbath.* Jesus' teaching on the Sabbath is very difficult for those who are not true Christians to understand. The idea of keeping the Sabbath holy is to help us to be holy at all times. But the Jews tended to keep it holy just for the sake of keeping it holy and nought besides. Hence they multiplied enormously the things one must *not* do on the Sabbath. Sometimes their devotion to the Sabbath was absolutely heroic, as, for instance, when in the Maccabean wars they let themselves be slaughtered rather than fight on the Sabbath; and again, when they let the Romans, at the siege of Jerusalem, advance unhindered on the Sabbath day. But sometimes it was silly, and even wicked. For instance, they held that it was very wrong to do anything towards preparing a meal on the Sabbath. This did not matter to those who were confortably off, for their servants prepared nice cold meals for them on the day before. But Jesus and his disciples were homeless, and therefore for their dinner they had to pluck and rub the ears of corn. Jesus declared that he was quite right, because the Sabbath was meant to do men good, not to make them miserable. So again, at the beginning of chapter 3, he rebukes the strict Jews, who would not even *do good* on the Sabbath. Many folk to-day are like the Jews in this. They make the Sabbath a misery. Jesus, however, came to make all days happy and holy, and did not need the Sabbath to remind him. But we have to be *genuine* Christians to follow him in this. Personally, I think we best express the spirit of our Lord by not using the word Sabbath, but rather the word Sunday, which means "day of the sun," a bright, happy day. Such a day would, indeed, give a Christian tone to the rest of the week.

MARCH 20. JESUS CHOOSES THE TWELVE. Read Mark iii. 6-19. Key text, Mark iii. 14.

*Jesus' growing popularity.* He could hardly get away from the enthusiastic crowds. For *elder scholars.*—Jesus is always most anxious that those possessed with evil spirits should make his divine power known. One reason for this, doubtless, was his fear that he should be hailed as the Messiah because he could heal men's bodies. He was

willing enough to heal, but he knew that the kingdom of heaven would never come unless men hailed him as the Messiah because he could heal their souls.

*The choice of the Twelve.* It is clear that Jesus had manymore than twelve disciples at this time; but the rapid growth of his work made it imperative that he should have a few trusty deputies and more counsel, so to speak, who could direct the work. Then from the larger body of disciples he chose twelve who were to be in particular his disciples. So all *true* Christians are, strictly speaking, disciples, although a few men chosen, *e.g.*, ministers, whose duty is to superintend the general work of discipleship. Therefore it is for us all, no matter how humble, to feel that we are disciples.

The *charge* given to the Twelve was to do what their Lord was doing, preach and heal. Although the preaching (which is spiritual healing) was the more important, yet their ability and readiness to heal and comfort would be a proof of the genuineness of their preaching. The *meaning* of a few of the disciples' names is interesting. (1) *Simon*, whom he called *Peter*. Peter means the Rock. Thus our Lord marks out Simon as his right hand man. (2) *Boanerges*, which is *sons of thunder*. No doubt James and John were so called because of their ardent and impetuous disposition (see Mark ix. 38; Luke ix. 54). (3) *Simon the Cananæan*. This does not mean a dweller in Canaan. The word for that would be Canaanite. But Cananæan meant "the zealot," no doubt referring to a strict sect to which this Simon formerly belonged. (4) *Judas Iscariot* means Judas, the man of Kerioth.

MARCH 27. EASTER LESSON. Read xvi. 1-15. Key text, I. Cor. xv. 20.

*General Note.* The subject of the Resurrection bristles with difficulties, chief of which is the story of the Empty Tomb. If the story of the Empty Tomb is made the basis of our belief in our Lord's immortality, then we are committed to the belief in a physical immortality, and the difficulties attaching to this are so numerous that many folk feel compelled to abandon it in favour of a *spiritual* belief. If we believe that the *soul* of man is immortal, then it does not matter whether there was an empty tomb or not. Therefore, I suggest that for the younger scholars, the best thing is to take the spiritual value of the story, without raising any doubts. The spiritual value of the story is this: that Jesus Christ was not in the tomb (even if his earthly body had been), but was in the spirit world. His great life, and the strong belief of his followers that he was ever with them, leads us to feel that, although cruel and wicked men might slay his body, they could not destroy the one essential thing, his soul. We affirm this belief, when, looking on the dead body of a dear one, we say, "He is not here; this is only the body. His soul is risen." For *senior scholars*, stress the fact, that, according to the evidence of St. Paul, the Jesus whom his disciples saw after the crucifixion was not a physical, but a spiritual, vision. With regard to the empty tomb, I offer this suggestion of various great scholars for what it is worth: that the story of the empty tomb arose out of a mistake. But nothing can alter the act that never, until our Lord was crucified, were men so utterly convinced that death could be defeated. Our Lord's gracious life made it impossible for them to think anything else than that he still lived. The world of nature helps us to a belief in immortality, for there we see proved the conviction that everything that dies comes to life again most gloriously.

1. *The devotion of the women.* At early dawn of the first Easter Sunday (the day after the Sabbath, Saturday) they came to pay their last tribute to the dead. It was only right that the first hope that Jesus was risen should arise in their loving hearts. If we love we shall never lose those we love.

2. *Verses* 12 *and* 13. The two mentioned here are the two in the beautiful story of the walk to Emmaus (Luke xxiv. 13-35).

3. *Verse* 15. In order to prove their belief that Jesus was risen, his followers had to continue his work. By living like Christ we prove that the spirit of Christ is alive in us.

## Social Service Notes.

### Professor J. A. Lindsay on Education.

The Public Meeting arranged by the Union for Social Service for Wednesday Evening, 16th Fe ruary, in the Central Hall was the best attended meeting since the formation of the Union. Doubtless the Lecturer and Subject had a good deal to do with the improved attendance, but the fact that the Secretary had systematically advertised the meeting among educationalists generally also contributed something. Certainly our Church membership was but slightly represented, the greater part of the audience consisting of school teachers and others more or less directly interested in the work of education. At any rate, it was a pleasant experience to find the Minor Hall too small for the meeting and to discuss such matters as school hygiene in an atmosphere rendered somewhat unhygienic by the crowding together of those interested in hygiene. The Moderator, Rev. G. L. Phelp, took the chair at 7-45 and introduced Professor J. A. Lindsay in a brief and appropriate speech. Professor Lindsay then proceeded with his lecture on "Some Phases of Elementary Education." He dealt with his subject in a most interesting and informative way and so comprehensively that even a synopsis would occupy more space than is at my disposal. Among other things he made reference to Belfast's deplorable lack of adequate school accommodation for children of school age, He calculated there were between 70,000 and 80,000 children of school age, and school accommodation for only 56,000. The chief reason why this unparalleled deficiency was not more noticed was the low average attendance, lower than in any other civilized country. There were always a large number of children absent, and in this way, and with the aid of overcrowding, room was found for almost all. But think of the difficulty of the teacher with a class that did not contain the same children two days in succession! Moreover, what school buildings they had were not the sort approved of by educationalists. Larger and better equipped schools were necessary. Of the existing schools, 70 ought to be scrapped, and in place of the present 300 small, and on the whole, ill-equipped schools, there should be about 100 schools of a more suitable size and character. Professor Lindsay deplored the fact that Ireland was the only civilized country where there was not systematical Medical Inspection of schools. He laid great stress on Medical Inspection and Treatment, school hygiene, smaller classes, better furniture, beautiful buildings, etc., and briefly outlined a curriculum suitable on physical and mental grounds. On the whole, he thought the main idea should be a good all-round education of body and mind, aiming not so much at producing either a good employee or a bookworm, but one qualified to live and act as a member of society.

The chairman invited discussion, and remarked that the present system of school management in Ireland was altogether wrong and opposed to progress. He also urged that whilst athletics were probably overdone in secondary schools, there ought to be far more athletics, dancing and organized games in the elementary schools. A lively and interesting discussion followed, the chief contribution being perhaps some words by Mr. Carroll, a National School Inspector, who reminded the audience that education was the result of a large number of forces working together, forces over which the teacher at present had no sort of control. The way to educational reform involved many changes in our social structure. Dr. John Campbell ably proposed a vote of thanks to the Lecturer, which was seconded by Rev. E. H. Pickering, put to the meeting and carried unanimously. Dr. Lindsay briefly replied, and the meeting closed

Others shall sing the song,
Others shall right the wrong.
Finish what I begin,
And all I fail to win.
What matter I or they?
Mine or another's day—
So the right word be said
And life the sweeter made?—Anon.

## Reports

[These will be heartily welcomed. Promptness in despatch and brevity in form are essential.

**Belfast : First Church.**—The Annual Meeting of the Congregation was held in the Central Hall, on Wednesday, February 16th. The proceedings began with tea, served by members of the Ladies' Committee, in the Library. The chair was taken by the minister (Rev. H. J. Rossington), and there was a very good attendance of members and friends. The Annual Report was read by the Secretary (Mr. E. Gordon), and the Statement of Accounts, which showed an increased and substantial balance on the right side, was presented by the Hon. Treasurer (Mr. W. Greenfield). The satisfactory character of the reports left no room for criticism, but was conducive to cordial appreciation of the efforts of the officers and members of the various Committees responsible for the gratifying results. In place of the members who, according to the constitution, retired from the various Committees and were ineligible for re-election for a year, new members were appointed, and those retiring were cordially thanked. The action of the meeting held on February 14th, when it was decided to take steps for the obtaining of a War Memorial, was endorsed. The estimates and designs will be procured and submitted for the approval of the congregation. When the business part was over an excellent and varied programme of music was rendered by the organist and professional members of the choir. This was greatly enjoyed, and the chairman fittingly expressed the appreciation of those present. A successful meeting closed with the pronouncing of the Benediction.

**Belfast : York Street.**—The Annual Meeting of the congregation took place on Tuesday, February 15th, under the chairmanship of Rev. J. A. Kelly. The proceedings opened with prayer by the minister, after which reports of Committee and Treasurer were presented by Mr. David Ervine, who spoke briefly upon the work of the year, congratulating the minister and congregation on the very satisfactory position of the church, and mentioned the fact that more new members had joined the church during the year than in any previous year of the church's history. Mr. Dempster was re-elected on the Committee and Mr. Jas. Steele securing a unanimous vote for the secretaryship, the retiring secretary, Mr. David Ervine, was elected on the Committee in place of Mr. Welshman, resigned.

The formal business being concluded, Mr. Woolley then gave an address on the work of the church and Sunday School, the latter now numbering 100 scholars. A "League of Church Loyalty" has been formed with a membership of 50 young people, each one promising to attend service on Sunday morning. A suggestion was made to inaugurate a suitable "Benevolent Fund" to assist needy members of the congregation in times of temporary distress. This together with a further suggestion to localize the "Non-Subscribing Presbyterian" was taken up most enthusiastically by the congregation.

Votes of thanks to officers and workers of the church and Sunday School concluded a most encouraging and satisfactory meeting..

**Antrim.**—The Annual Meeting of the Congregation was held in the Vestry after service on Sunday, February 6th. The chair was occupied by the minister, Rev. Geo. V. Crook. The Secretary, Mr. James Alexander, read a brief account of the happenings during the year, and the loss to the congregation through death of three respected members, also that the congregation had purchased from Lord Massereene the head rent of our Church property at something over £60. The Treasurer, Mr. Andrew Darragh, then gave a full and very explicit detailed account of the income and expenditure of the congregation during the year, showing that at present the congregation was entirely clear of debt, and that he was glad to say that he had a balance to their credit in the Bank, which all were pleased to hear, and warm thnks were given to both the Treasurer and Secretary for this very satisfactory position. The Envelope System was then brought before the meeting, which,

after having been talked over, was unanimously adopted by the Congregation.

**Ballycarry**—At a Social Evening held by the members of the Church Choir in the third week in December, a very handsome gold chain and perdidot was presented by the Choir to Mrs. Marsden, Miss May Hamilton gracefully making the presentation. Speeches were made by Mr. Campbell, of Ailsa Craig, Whitehead, to whom the congregation of Ballycarry are much indebted for his many kindnesses and interest, Mr. Ellis, Miss Hamilton, and the Rev. Marsden. The evening proved a most enjoyable one, songs by Miss Hamilton, sketches by Mr. Campbell, a step dance by Miss Campbell, various games and dancing making up the programme. A sumptuous tea was provided by the members of the Choir and one or two friends. The tea makers were the Misses Hamilton, Robinson, Connor, Millar, N. & D. Robinson, M'Master; Messrs. Millar, Robinson, Connor, and others acted as Stewards and provided the music for dancing.

**Cairncastle: Old Meeting House.**—The Annual Meeting and Social Re-Union of the congregation was held on Thursday Evening, January 20th, in the Schoolroom, when there was a good attendance, and a very enjoyable evening was spent. After tea, the business part of the meeting was seen to, the minister being in the chair. Reports were given by the Secretary, Treasurer, and Sunday School Superintendent, all very satisfactory. Reference was made to the highly successful Sale of Work held last June in the Schoolroom, which resulted in a clear gain of £310 to the church funds; some of this money has been spent on very necessary repairs, and the church stove has had a new interior provided and is doing well. £120 has been invested for the church funds. After the election of the Office-Bearers for the year, the formal part of the meeting broke up and the rest of the evening was occupied by dancing, games, music, puzzles, stereoscopic views, and a most enjoyable lecturette by the minister, made interesting by numerous large illustrations done in brush and ink, on Ancient Mythologies. The meeting broke up about 12-30, after singing "Auld Lang Syne," and "God Save the King."

On Friday, January 21st, the minister and his wife gave a party for the children and young people of the congregation. It is very pleasant to see the schoolroom full of happy young people playing all kinds of games:—Musical Chairs, Nuts in May, The Duke of York, Hunt the Ring, etc., etc., and Table Croquet, Halma, Draughts, Nine Pins, etc., etc. It was a fine evening, but very stormy, and there was good moonlight to help the little ones home.

On the first Sunday of the New Year the Sunday School Scholars attended church, and the special Musical New Year Service published by the Sunday School Association was used, Adda and Tillie M'Dowell taking the solo parts in the opening anthem.

**Comber Unitarian Church.**—At a meeting of the Young People's Society held on Wednesday Evening, February 9th, a very interesting and able paper was read by Mr. Alex. Orr on the subject: "A Period in the History of Mexican Civilisation."

Mr. Orr presented us with a detailed and vivid picture of this ancient civilisation which grew up in the heart of Mexico apparently without any aid or influence from any outside sources of civilisation. He gave a resume of the religious beliefs and practices of these isolated people, and referred to their remarkable laws and social customs. Mr. J. Miller Andrews, D.L., who presided over the meeting, proposed a very hearty vote of thanks to Mr. Orr, and this was seconded by Mr. James Hunter, a member of the Second Comber Presbyterian Church.

**Downpatrick**—

The slides exhibited at the children's guild by Rev. R. Philipson told in a graphic way the story of the Pilgrim Fathers' efforts for religious freedom, just 300 years ago. The children saw by picture how the Pilgrims escaped to Holland, and afterwards migrated to America, overcoming many perils and hardships. Some local slides, kindly lent by Mr. F. Gibson, were also exhibited, Mr. R. I. Chambers being the lanternist.

On January 3rd there was a successful Children's Party held in the Church Schoolroom. The tea arrangements were carried out by Mrs. Philipson, Miss Jordan, and Miss Mabel Dickson, in a most excellent manner. A pleasing event of the evening was an impromptu singing and recitation competition, in which Mary Stewart won the first place, closely followed by Marie Henry and Clarence Hayes; money prizes for this were given by Mr. and Mrs. Wm. Shields.

The children received apples and oranges, the generous gift of Mr. Jos. Newman, and of their own accord raised three hearty cheers for him and for some other willing and appreciated workers.

The fortnightly lantern displays continue to be very popular with the Downpatrick Children's Guild. This week Mr. Philipson exhibited a fine set of slides of a visit to London, showing the chief places of interest in the metropolis. Last fortnight the subject was Japan and the Japanese. The slides were exceptionally good and revealed the wonderfully delicate colourings in Japanese art. This latter exhibition was repeated at Hollymount, and on each occasion the attendance was excellent.

On Sunday, February 13th, our minister took the service at Clough. The Rev. J. Dare Davies came to Downpatrick. Both congregations were pleased with the exchange, being expressive of the friendly relationship between these neighbouring churches.

**Dromore.**—The Young People's Social Union held its second meeting on Thursday, January 13th, when the Rev. H. J. Rossington M.A., B.D., gave a lecture entitled: "The Pilgrim Fathers" (with lantern illustrations). There was a fine attendance of members and their friends, to whom the President (Rev. A. Davison) extended a very cordial welcome, and at the same time congratulated the members of the Union on the success with which their efforts have so far been attended. The audience listened to the lecturer with rapt attention as he unfolded the story of the Pilgrims' heroic enterprise—a story whose interest was much enhanced by the lecturer's personal knowledge of many of the places and scenes, both in England and Holland, associated with the Pilgrim movement. On the motion of Mr. W. J. Baxter, B.A., seconded by Mr. Mortimer M'Clughan, the hearty thanks of the meeting was accorded to Mr. Rossington for his kindness in coming to help the Union. Mr. Wm. John Baxter kindly acted as lanternist, and proved himself a very capable one, and to him, as also to the Rev. Canon Cooke, who so readily allowed us the use of his own lantern, the Chairman voiced the gratitude of the meeting.

**Larne and Kilwaughter Unity Guild**—The members and friends of above Guild were delightfully entertained at the January monthly meeting by the Rev. H. J. Rossington, M.A., B.D., who favoured them with his interesting lecture on "The Pilgrim Fathers," which was very much appreciated.

Miss Greenwood moved and Mr. S. Magill seconded a vote of thanks to the lecturer, which was enthusiastically passed and conveyed by Mr. William Bailie, who acted as chairman.

**Mountpottinger.**—The Annual Sunday School Party and Prize Distribution took place on Friday, January 14th, when the Schoolroom was well filled with scholars and friends. The prizes for regular attendance during the year, were distributed by Mr. Joseph Johnston, who performed this pleasing duty in a most acceptable manner. Owing to the restrictions on time imposed by Curfew Law, there was not so much scope for entertainment as usual, but during the evening there was presented "A Dream of Nursery Rhymes" (by permission of Messrs. Abel Heywood & Son), in which some 22 scholars took part. The performance was of an excellent character, and where so many were good in the portrayal of their characters, it would be individuous to select anyone for personal mention. The performance as a whole bore adequate evidence to the careful training given by Mrs. E. R. Jackson, who received valuable assistance in this direction from Miss Maude Martin. The incidental music was supplied by Mr. E. M'Cullough,

and the lighting arrangements were in the hands of Mr. S. Jones. At the close of the evening, the usual distribution of gifts, by a somewhat massive Father Christmas, took place, a novel feature being this year instead of handing out his gifts from a "Giant Cracker" or a "Christmas Tree," he had a very fine Pillar Box which it is understood was the production of the versatile minister, Rev. M. Watkins.

This Congregation has to report the loss by death on January 27th of an old and faithful member in the person of Mrs. M. M'Cullough who passed away at her residence in Madrid Street after a somewhat lengthy illness. Although by reason of advancing years she could not take much part in the activities of the church, she was keenly interested in its welfare. The minister has recovered from his recent illness and is now about as usual. Preparations for the Bazaar in the Central Hall, in April, are proceeding apace, and full particulars will be found in our advertising columns in next issue. Circulars giving particulars of Cake and Needlework Competitions for which ladies from other congregations are cordially invited to enter, may be obtained from the Bazaar Secretary, Mrs. J. Johnson, Grafton, Kensington Road, Knock.

Unity Players.—On December the 16th and 17th very successful performances of three plays by J. B. Trenwith were produced by the Unity Players. The Unity Players are a band of young people belonging to the Church, and their aim is to help, not only their own Church, but any Church of our denomination, by their productions. Part of the takings from these performances is to benefit the local nursing society. The plays were "The Head Waiter," which was repeated by request and has already been reviewed; the others were "Blatherwick's Diplomacy" and "The Colonel's Consent." Mr. Jack Irwin sustained the part of Mr. Blatherwick, an unsuccessful dramatist, but a successful diplomatist, as the play shows in several episodes. The part was a difficult one and needed studied acting, which Mr. Irwin gave; his acting was thorough and gave promise of great development. Mrs. Blatherwick was Miss Mamie Smiley, who acted the part of a worried wife and mother splendidly. Miss Smiley's interpretation of the three totally different parts in the three plays were all intelligently conveyed and were played with perfect naturalness. Miss Ella Munn, who is a comparatively experienced actress, was splendid as the type of the progressive girl with her desire for "freedom and emancipation," but who eventually satisfies her mother by engaging herself to Arthur Chetwynd (Mr. Jack O'Prey). Mr. O'Prey acted the chagrined, but still determined lover, with such vigour that he evoked tha applause of the audience which he well merited. The broker's man, by Mr. James Smiley, was very realistically portrayed, his horror at finding himself "in possession" of a house, where his deserted wife was the cook, was very laughable and well done. Miss Jennie Frame's acting in both "The Head Waiter" and "Blatherwick's Diplomacy" was excellent. The quarrel scene and the scene in which she is the victim of "diplomacy," were both finished performances. Mr. Harry M'Cormick was very dignified in his part of theatrical manager, and carried through his part with perfect naturalness. Miss Sarah Dugan, who was in the three plays, shows great adaptability. Her acting and her enunciation are splendid and of a high level. Mr. David Munn is quite at home on the stage. His acting is polished, and he brings out the foibles of his parts to a nicety. His love of the word "absolutely" became shared by the audience. His acting of the lady caller in "The Colonel's Consent," was one of the hits of the evening. Mr. Terence O'Reilly, "The Head Waiter," was Mr. Jack Munn, who got the brogue and the characteristic drollness of an Irishman splendidly In the part of the stage-struck valet who speaks in quotations, he had a more difficult part to perform in "The Colonel's Consent." His ability was equal to it and he gave a convincing and assured expression of it. The general impression left by the three plays was one of smoothness, great vivacity and careful acting.

## Obituary

MR. THOMAS M'ROBERTS.

It is much to be regretted that the death of Mr. Thomas Roberts, of Auburn, Dunmurry, has to be chronicled. The sad event took place on Wednesday, the 16th inst., and the funeral, which was numerously attended, on Saturday, the 19th, to the family Burying-ground at Dunmurry, the services on the occasion being conducted by Rev. J. A. Kelly, pastor loci. It was plain to the eyes of his friends that for the past twelve months his health had been on the wane, yet he continued at business till Saturday, the 12th inst., which not only finished the week, but also his active career, as serious illness seized him that night and ended fatally on the following Wednesday night, when he passed peacefully away, aged 72 years. He was a valued and faithful member of Dunmurry congregation, and for a number of years a Co-Secretary thereof. As he was a kind man and a regular attender at public worship he will be greatly missed at home and by the congregation, as also by his co-workers of the Suffolk Linen Co., where he laboured for about 50 years; the esteem in which he was held there was expressed by the attendance of the head of the firm, Mr. J. Stouppe F. M'Cance, D.L.), and a large turnout of the workers at the funeral, who also sent a handsome wreath of a permanent character to adorn the grave of a straightforward and honest man, whose loss will be widely mourned for many a day.


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